

THE ROLE OF THE PASTORAL MINISTRY IN RURAL DEVELOPMENT

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ABSTRACT

The problem addressed by this dissertation is that in spite of the severity of rural poverty in the tropical world and call for Church response, local pastoral leadership has been, and is presently, untrained for and discouraged from participation in the process of rural development.

The goal of the project has been to adapt "Rural Development, Food Production and the Church" by C. Dean Freudenberger, into an audio-visual resource for use by churches in the tropical world. The resulting filmstrips are a basis for discussion of the role of the pastoral ministry in rural development.

The methodology of this dissertation includes library research and field study completed during internship study with the Methodist Church in Kenya, East Africa (1976-77). Information and suggestions gathered during a research trip through Asia and the South Pacific (August-September 1978) to various centers involved with training pastoral leaders in rural development ministries is also included. Library research at the School of Theology at Claremont, California, is incorporated as well.

The result of the research and field study has been to form four filmstrips for use by churches in the tropical world in their discussion of the role of the pastor in rural development. The filmstrips are based on the findings that (1) the roots of the problem statement are found in the history, sociology and theology of the colonial era of missions, (2) the contemporary international ecumenical Church is calling for new directions in mission, specifically in the context of

rural poverty and environmental stress, and (3) the theologies of Hope and Liberation give important insight to the theology of mission.

The dissertation concludes that the pastoral functions of preaching, teaching, counseling, administration and community leadership can indeed play a crucial role in the process of rural development.

Chapter I

INTRODUCTION

Problem Addressed by This Project

The problem addressed by this project is that in spite of the severity of rural poverty in the tropical world and the call for church response, local pastoral leadership has been, and is presently, untrained for and discouraged from participation in the process of rural development.

Importance of the Problem

Due to the problem of rural poverty, the world community is facing historically unprecedented situations. Two-thirds of the world's population lives in poverty.¹ Over one billion persons are malnourished.² The 'gap' between the rich western nations and poor non-western nations is growing.³ Political tension within and between nations increases as governments fail to provide the basic needs of the majority of people, such as food, housing, health services and education.

Simultaneously, the environmental resources of the entire

¹John W. Sewell (ed.) The United States and World Development: Agenda 1977 (New York: Praeger, 1977), p. 175.

²Ronald J. Sider, Rich Christians in an Age of Hunger (Downers Grove, IL: Intervarsity Press, 1977), p. 33.

³Sewell, p. 157.

world are being over-stressed and depleted.⁴ Generally, nations located in the southern hemisphere are bound to structures of economic, political and social dependence established during the colonial era. Governments of such nations often emphasize the production of non-food crops such as coffee, tea, rubber, cocoa and sugar for export. Agricultural technologies successful in the northern hemisphere have been transplanted to the fragile soil and water limitations of the tropical world. Cattle, goat, peanut, cotton and timber production have left grasslands devastated, forests barren and have created deserts as a consequence. The old colonial education systems prepare youth for a life in the city and western value expectations. The best and brightest of rural youth leave the rural areas, creating a leadership vacuum. The rural areas are usually the lowest priorities of government development planning in the tropical world. As populations grow, less and less land is available for farming due to control by the rich minority, the lack of land reform and/or desert encroachment.

In the face of the realities of rural poverty the Church is called to respond. Yet this response is frequently hampered by many of the same causes that have been the basis of rural poverty itself.

In the past two hundred years western nations have sent missionaries throughout the world to spread the Gospel of Christianity, and inadvertantly, the gospel of western culture. During the

⁴Mostaga Tolba, "State of the Environment Address" in United Nations Environmental Program, Report to the United Nations, Nairobi, Kenya, March 17, 1977.

establishment of colonial churches, sectarian communities were often created. As a result, the institutional church often developed in isolation from the larger community in which it existed. Missionaries usually stressed the distinctiveness of the Christian life and identified that distinction with adapting to western cultural norms. Resultingly, the dominant image of the pastoral function of the churches was to reflect this sectarian situation. Often early missionaries, reflecting the theology of their time, were primarily concerned with 'spiritual conversion', developing the new found community and strengthening the sense of separation and distinction within the new believer from the neighboring world. This became the model of ministry for the indigenous pastor. What work was done in terms of Christian community service, such as medical care, community or agricultural improvement, was often left in the hands of expatriate personnel. The assumption that western technologies and sciences were superior was accepted by all. The indigenous rural pastor, consequently, was relegated to a secondary role in terms of the churches' ministry to the community. The pastoral ministry was interpreted in a very narrow sense.

Although not as severe as in the 19th and early 20th centuries, the pastoral leadership of the churches of the tropical world continues to be limited by church structure, expectation and self-image to sectarian concerns. As a result, local church leadership is mostly untrained and unable to play a significant role in rural development efforts of the nation, and most ironically, of their own churches.

The world society at large has ignored the entire resource

base of civilization; the fragile interrelationships between sun, air, soil and water. In spite of the biblical heritage which understands the balance between the kindly nurture of human activity with God's creation for their mutual sustenance, the Church as often failed to prophetically speak out against short-sighted development activities which place undue stress on the environment. In many instances the Church itself has opted for specific development projects without considering the long-range effects of the project on the environment. Simplistic and piecemeal efforts by churches in rural agricultural and community development are no longer needed in a world calling for nothing less than a process in which to create a truly just and sustainable society.

In spite of the great difficulties and obstacles rural people face in the tropical world, a future in which persons have equal access to and control of the means of food and income production, participation in decision making and a sustainable relationship to their environment is an attainable possibility. There has never been a greater need in history for local rural leadership, caught with a vision of what can be possible in the future, to act as initiators of rural development.

Thesis

Based on a wholistic and integrated knowledge of the process of rural development and a biblically based theology of mission, the local pastoral leadership of the churches in the tropical world can make an important contribution to rural development.

Definition of Major Terms

Pastoral ministry/pastors: Those persons, either ordained, supply or lay, delegated by their churches to perform the functions of preaching, teaching, administration, pastoral counseling and community leadership.

Rural development: Rural development is the process of creating just political, economic and social structures and sustainable agricultural food production systems and community life, for the purpose of self-reliance, the production and distribution of life's necessities and the sustainable use of given natural resources in rural areas.

The Church/churches: The Church is the Body of Christ, the human community where through worship and common life together guided by the biblical heritage and in service to the larger community, persons empowered by the Holy Spirit live to the glory of God. The various churches of the world attempt in many way to institutionalize their understanding of the Church and to manifest that understanding as best they can.

Mission: The mission of the Church is to proclaim the Gospel of Jesus Christ. That Gospel being the Good News of God's complete revelation in Jesus of Nazareth through his life, death and resurrection. The Gospel is the story of the redemption in God's grace for the individual and the bond of the spirit in the community of believers who live oriented to and awaiting the coming Kingdom of God.

Colonial mission: Colonial mission refers to a specific period of time, roughly from the 1800's to the early 20th century in which certain western churches made concentrated efforts to proclaim the Gospel simultaneously with the colonialization of the non-western world by the European nations.

Tropical world: Those nations predominantly located between the tropical of Cancer and Tropic of Capricorn, but also including nations bordering or partially located in the Tropic zone.

Scope and Limitations of this Project

The project will not be a definitive statement of the history

of colonial mission, an exhaustive description of economic development in rural sectors or a definitive analysis of the theology of mission. The project is not intended to be an academic research report on the thesis. Rather, using sources described below as a foundation, the author proposes to adapt, "Rural Development, Food Production and the Churches: An Invitation for Dialogue in Search of Response", by C. Dean Freudenberger,⁵ into an extensive audio-visual resource for use by churches in the tropical world.

The intention of this project is to suggest a model of pastoral involvement in the process of rural development in the tropical world. It is not the intention of this project to dictate how ministry should best be done in the tropical world. Rather, it is hoped that this project will encourage dialogue on the topic by the churches and that in some small way it may contribute to a ministry of the "Whole Gospel" for the whole person.

The project is limited by the abilities and heritage of the author. It is precarious for a western author to take on such an effort. Yet, it is a labor of love which comes out of numerous living and working experiences with the churches of the tropical world. It has been formed in dialogue with various church leaders of eleven nations in the tropical world. The project is undertaken with full trust in the insight and ability of the members of the churches in

⁵C. Dean Freudenberger, "Rural Development, Food Production and the Churches: An Invitation for Dialogue in Search of Response", (New York: Report to the World Division of the Board of Global Ministries, United Methodist Church, February 1977).

the former colonial world to discern what is of worth and to disregard what is not.

It is also hoped that the project may be of use to church organizations in the western world involved with rural development activities. It holds numerous implications for rural churches in the western world as well.

Work Previously Done in the Field

With regard to specific works in the field of pastoral involvement in rural development, there is an almost total vacuum. There are a number of resources in the history of the missionary enterprise, the dynamics of rural poverty and call for church response, and new understandings of the theology of mission. From these previous works a strategy of pastoral participation in rural development may be found. Chapter II reviews these sources in some detail as a basis of such a strategy.

Methodology

The methodology of this project includes extensive library research and field study completed during internship study with the Methodist Church in Kenya, East Africa (1976-77). Interviews, data and material collected at that time from the church, its pastoral leaders and various rural development projects is also considered. This project includes information gathered during a research trip through Asia and the South Pacific (August-September 1978) to various centers involved with training pastoral leaders in rural development

ministries.⁶ Library research at the School of Theology at Claremont, California, is incorporated in the project as well.

Project Outline

The purpose and goal of this project is to adapt "Rural Development, Food Production and the Churches"⁷ into an audio-visual resource for use by churches in the tropical world. The resulting filmstrip scripts form four of a five part filmstrip series entitled, "The Churches in Rural Development", co-authored with C. Dean Freudenberger.⁸

Chapter I is an introductory chapter discussing the problem addressed, its importance, the thesis, definition of major terms, scope and limitation of the project and work done previously on the subject.

Chapter II is a review of the sociological and theological basis of the role of the pastoral ministry in rural development. The purpose of this chapter is to discuss the history of the colonial mission and its affects on indigenous church leadership, the importance of rural development, its structure and church response to the problem and to explore the implications of aspects of the theologies of Hope and

⁶Funded on a grant by the Board of Discipleship of the United Methodist Church, the author travelled to the following locations for data, interviews and photographs: Asian Rural Institute, Nishinasuno, Japan, Christian Service Center, Tajeon, Republic of Korea, National Rural Life Center, Das Marinas, Philipines, Iban Conference of the Methodist Church of Malaysia, Sibu and Kapit, Sarawak, Malaysia and the Methodist Land Development Project, Apia, Western Samoa.

⁷Freudenberger.

⁸C. Dean Freudenberger and Mark S. Bollwinkel, The Churches in Rural Development, Filmstrip series and Workbook (Claremont, CA: Interfaith Media Center, May 1979).

Liberation to the theology of mission as it relates to the role of the pastor in rural development.

Chapter III is the scripts of the filmstrips resulting from the adaptation of "Rural Development, Food Production and the Churches". The purpose of this chapter is to (1) outline the structure and process of rural development, (2) describe the nature of the Church's response to the problem, (3) outline the essential steps in planning for rural development and (4) explore the role of the pastor in rural development. The scripts employ the history, socio-economic theory and theology discussed in Chapter II. The scripts are included in this project as the foundation for appreciation of the role of the pastoral ministry in rural development.⁹

Chapter IV is an explication of the relationship of the filmstrip scripts to the social and theological theories reviewed in Chapter II. The purpose of this chapter is to note the implications of the role of pastoral involvement in rural development ministry.

Chapter V is the Summary and Conclusion. The purpose of this chapter is to review the purpose of this project in reference to the thesis and its possible importance.

⁹The reader is directed to the filmstrip series and Workbook, Ibid., for a complete treatment of the context in which rural ministry is accomplished.

Chapter II

SOCIOLOGICAL AND THEOLOGICAL BASIS OF THE ROLE OF THE PASTORAL MINISTRY IN RURAL DEVELOPMENT

Purpose of Chapter

The purpose of this chapter is to (1) discuss the history of the colonial mission and its affects on indigenous church leadership, (2) discuss the importance of rural development, its structure and call for church participation in its process and (3) discuss the implication of certain aspects of the theologies of Hope and Liberation to the theology of mission in general and their relationship to the role of the pastoral ministry in rural development specifically.

Importance of the Chapter

The problem addressed by this project has its origins clearly in the history of the colonial mission. To root out that heritage will clarify those aspects of the churches' work in rural development ministry which deal directly with future possible models of ministry. A responsible and integrated understanding of the process and structure of rural development must act as the foundation for involvement in the process; all too often in the past, churches have supported piecemeal projects for their short-term benefit while ignoring long-range limitations and goals. Recent development in the theologies of Hope and Liberation bring relevant insight to a new theology of mission, which may offer direction for the involvement of local pastoral leadership not found in the theologies of the past. The exploration of possible

sociological and theological assumptions for the role of the pastoral ministry in rural development hopefully will lead to an expanded awareness of the potential of that ministry.

Outline of Chapter's Content

The Chapter will deal with, I. the history of the missionary enterprise, II. the dynamics of the problem of rural poverty, rural development and church response, and III. new understandings of the theology of mission.

I. History of the Missionary Enterprise

In many traditional cultures throughout the world, the role of the religious leader was inseparable from their community responsibilities. John S. Mbiti documents various examples throughout African traditional cultures in which rainmakers, chiefs, diviners and priests/prophets directly involved their sacred functions in the agricultural, political, social as well as spiritual needs of their people.¹ For example in various cultures the King or Chief was seen to reflect God's divine rule over the universe not only in ritual but in his regulation of land ownership or land use.² There are many other examples and sources of this reality in all sections of the world. This reality was changed in those cultures exposed to the colonial missionary movement.

¹John S. Mbiti, African Religions and Philosophies (New York: Doubleday, 1970), pp. 217-252.

²Ibid., pp. 238-f.

The work of Ernst Troeltsch³ and T. Milton Yinger⁴ lays a sociological framework for understanding certain aspects of the missionary enterprise. Their distinction between "church" (a religious body recognizing the strength of the secular, participating in that world in the attempt to affect it and simultaneously running the risk of compromise with its norms) and the "sect" (a radical community, hostile or indifferent to the surrounding secular world, interested mainly in personal perfection or asceticism) gives insight to the self-expectations of the members of particular religious groups.

A general outline of the history of the colonial mission reports a sectarian emphasis in the life of colonial church bodies. Stephan Neill gives a broad report of colonialism and the Christian mission throughout the world with an attempt to be objective and defend the positive aspects of that era.⁵ For example, Neill concludes by arguing that many times missionaries unwillingly transferred western material and sociological expectations in their efforts to isolate the Gospel from any cultural influence.⁶ This often resulted in attracting those nationals low in the indigenous social scale eager to reject traditional conditions. A "ghetto-existence" or sectarian type of

³Ernst Troeltsch, The Social Teaching of the Christian Churches (New York: Harper & Row, 1960), I, 331-f.

⁴Milton Yinger, Religion in the Struggle for Power (Durham: Duke University Press, 1946), pp. 16-f.

⁵Stephan Neill, Colonialism and Christian Missions (New York: McGraw-Hill, 1966), pp. 11-15.

⁶Ibid., p. 415.

community was formed, with patterns of dependency on and control by the western missionary.⁷

Primary sources for the support and evaluation of the missionary movement between 1850 and 1950 clarify the intention of the missionary church bodies, the self concept of the missionary and the role imposed upon indigenous converts, candidates for the ministry and pastors. For example, William Warren (1870) writes of the "indebtedness" of the English race to the missionary movement for its resulting expansion in government and business, its benefit to the "heathen" and the resulting vitality in the supporting churches in Britain.⁸ James M. Buckley (1911) speaks of the importance of converting those who live in "ignorance".⁹ The sole purpose of the mission of the church as the propagation of the Gospel to the heathen is reported by Buckley as assumed across almost all denominational Boards with only slight variance.¹⁰ Indigenous christian leadership is mentioned in specific reference to the undesirability of sending potential pastors and teachers to western schools. This would play a "confusing factor" when those leaders were confronted with the diversity of ideas on the Christian faith which they had not been exposed to by the missionary.¹¹ W.E. Doughty (1915) in contrast, speaks

⁷Ibid., pp. 416-417.

⁸William Warren, These For Those: Our Indebtedness to Foreign Missions (Portland, ME: Hoyt, Fogg and Breed, 1870).

⁹James M. Buckley, Theory and Practice of Foreign Missions (New York: Eaton and Mains, 1911), pp. 30-f.

¹⁰Ibid., pp. 41-f.

¹¹Ibid., pp. 68-69.

with the notions of the Social Gospel movement.¹² The Christian experience affects all aspects of one's life, thus the believer is called to create the Kingdom of God, with its values of just government, social welfare and equality. Yet in this application, Doughty makes no inclusion of indigenous leaders in this endeavor. He stresses that it is the task of the western missionary to do this Kingdom building to and for the nations. Godfrey Phillips (1939) reviews the condition of the missionary enterprise in light of the neo-orthodox movement.¹³ He rejects the notion of the Christian call to build the Kingdom, yet recognizes the importance of social involvement, particularly the need for rural development, as an important aspect of evangelism.¹⁴ The necessity for social involvement is strictly secondary to the spiritual task.¹⁵ There is no mention of incorporating indigenous leadership in that secondary role, rather the spiritual is seen as their major responsibility and the secondary the role of the western "expert".¹⁶

Recent analyses of the colonial missionary movement give criticism of the limiting and sometimes oppressive worldviews inherent in the movement. Ayland Shorter discusses the general problems of the colonial missionary enterprise.¹⁷ He notes the assumption throughout

¹²W.E. Doughty, Efficiency Points: Studies in Missionary Fundamentals (New York: Missionary Education Movement, 1915).

¹³Godfrey E. Phillips, The Gospel in the World (London: Duckworth, 1939).

¹⁴Ibid., pp. 117-f. ¹⁵Ibid., pp. 117-f. ¹⁶Ibid., pp. 125-f.

¹⁷Ayland Shorter W.F., Theology of Mission (Notre Dame: Fides, 1972).

the movement that there existed a "christian culture" to which the new believer was to conform and for which the convert was to deny tradition.¹⁸ He also recognizes the assumption that christian mission was to be done to the non-western world.¹⁹ Cultural and material superiority were the criteria for such an arrogant position.

Orlando Costus criticizes the western evangelical churches for a paternalistic and dominating stance toward Latin American churches which does not recognize the unique understanding of the Gospel possessed by the ex-colonial churches and the necessity for indigenous church structure and leadership.²⁰

Various reports of the International Documentation of the Contemporary Church (IDOC) group deal with the future of the missionary enterprise in light of its past compliance with the colonizing policies of European nations.²¹

Pius Wakatama struggles with the African churches' call for a moratorium on western church missionary activity and its implication for understanding the past and future relationship between western and non-western churches.²² Wakatama rejects the assumptions of western superiority in missionary control of social service involvement and

¹⁸Ibid., pp. 19-f.

¹⁹Ibid.

²⁰Orlando E. Costas, The Church and its Mission: A Shattering Critique from the Third World (Wheaton, IL: Tyndale, 1974)

²¹"Uhuru and Harambee: Kenay in Search of Freedom and Unity" (Rome: International Documentation of the Contemporary Church, 1975).

²²Pius Wakatama, Independence for the Third World Church: An African's Perspective on Missionary Work (Downer's Grove, IL: Inter-arsity Press, 1976), pp. 9-36.

calls for increased participation in and control of such efforts by national leadership.²³

Reports on the systems of theological education in various parts of the world show how the sectarian notion of christianity limited pastoral education. For example, contrasting the reports of ministerial training in East Africa by Stephan Neill (1950)²⁴ and Paul M. Miller (1969)²⁵ focuses the question. Neill calls for the African pastor to be a "saint", a holy example of the christian life to the converted community struggling with new faith.²⁶ Miller, on the other hand, reports that the indigenous pastoral leadership of the church feels ill equipped for the actual task of ministry in the context of their own communities.²⁷ Miller documents quite clearly the need for new models of ministry beyond the past stereotypes; models that are based on indigenous theologies, church support and social needs.

Based on this work previously done in this field the present isolation of rural pastoral leadership in social service, such as rural community and agricultural development, has its foundation in the colonial mission. Sociologically the missionary movement formed sectarian communities within the colonies. Isolated from the larger community, dependency was fostered for the missionary by the new believers. Along with "christianization" came cultural, technological

²³ Ibid., pp. 39-64.

²⁴ Stephan Neill, Survey of the Training of the Ministry in Africa (New York: International Missionary Council, 1950).

²⁵ Paul M. Miller, Equipping for Ministry in East Africa (Scottsdale, PA: Herald Press, 1969).

²⁶ Neill, Survey, p. 59.

²⁷ Miller, pp. 11-f.

and material assumption of superiority. Combined with the stress to build-up the christian communities, indigenous leaders were rarely included in social service involvement. Rather they served largely as receivers. This pattern is a present legacy within certain churches of the tropical world. Today's church leaders are calling for new models of ministry and independence for the churches to meet the realities they face.

II. Rural Poverty and Church Response

The importance of the role of rural community and agricultural development for food production in the general economic growth of the tropical world is clear. It is a major factor in labor utilization, resource maximization, population growth, health, industrial development, cultural growth and the entire system of political, social and economic structures. The works of Gerald M. Meier,²⁸ John W. Mellor,²⁹ Bruce F. Johnston,³⁰ Clifton R. Wharton, Jr.³¹ and Theodore Schultz,³² among others, testify to this crucial role.

²⁸Gerald M. Meier, Leading Issues in Economic Development (New York: Oxford University Press, 1976), pp. 561-627.

²⁹John W. Mellor, The Economics of Agricultural Development (Ithaca: Cornell University Press, 1966). Also note, Mellor, "Toward a Theory of Agricultural Development" in Herman M. Southworth and Bruce F. Johnston (eds.) Agricultural Development and Economic Growth (Ithaca: Cornell University Press, 1967), pp. 53-55.

³⁰Bruce F. Johnston and Peter Kilby, Agriculture and Structural Transformation (New York: Oxford University Press, 1975), pp. 3-75.

³¹Clifton R. Wharton, Jr., Subsistence Agriculture and Economic Development (Chicago: Aldine, 1969)

³²Theodore W. Schultz, Transforming Traditional Agriculture (New Haven: Yale University Press, 1964)

Equally clear is the fact that the lack of development in the rural sector of the tropical world is the major cause of massive poverty and resulting malnutrition. It is also a crucial factor in political tension and unrest within and between nations. The churches of the world have recently begun to respond to the need for development in general and rural development in particular.

Pope John XXIII understood the need for development in the tropical world as a major concern of the Roman Catholic and ecumenical churches, and as the true basis for world peace.³³ Throughout the "development decade" of the 1960s, the World Council of Churches provided leadership on the general issue. The Geneva World Conference On Church and Society of 1966 expressed the awakening awareness to the importance of development in and by the tropical world and struggled with the churches' response.³⁴ World Council conferences on the challenge of world development to the churches reported on the complexity of the issues and the hinderance of colonial legacies to the task at hand.³⁵

³³Pope John XXIII, "On Recent Development of the Social Question in the Light of Christian Teaching" (Boston: St. Paul Editions, 1961); Pope John XXIII, "Peace on Earth" (Boston: St. Paul Editions, 1963)

³⁴"Christians in the Technical and Social Revolutions of our Times", in World Conference on Church and Society, Geneva, 1966 (Geneva: World Council of Churches, 1967)

³⁵Denys Munby (ed.) World Development: Challenge to the Churches (Washington: Corpus Books, 1969); also note, "World Development: Challenge to the Churches", in The Conference on World Cooperation for Development, Beirut, Lebanon, April 21-27, 1968 (Geneva: World Council of Churches, 1968) and, "The Challenge of Development", in A Sequel to the Beirut Conference, Montreal, Canada, May 9-12, 1969 (Geneva: Committee on Society, Development and Peace, 1969).

Christian ethicists, such as Paul Abrecht (1961), reflected upon this new emphasis by the world church and its possible implications.³⁶ He acknowledges the difficulties for the world church to begin such reflection on its response to the problem. He writes, ". . . no Troeltsch has yet appeared to analyze the social teaching of missions and younger churches over the last 150 years. Standard histories of missionary work are surprisingly silent on its social witness and its involvement with western political and social domination. . ."³⁷ He also notes the "irony" of the western churches' inability to understand the rapid change fostered by its sharing of the Gospel with the tropical world.³⁸ This marks a transition point in Church understanding and response. From a history of dominance and paternalism, the western churches began to understand the need for systematic changes in the colonial political, economic and social structures. In this reality the western churches were confronted with their inability to be objective concerning their sincere efforts to assist. The needs of the tropical world and the voices of their churches demanded a hearing and full respect.

Richard Dickinson's reflections on ecumenical concern for development contrasts the change in understanding of the Church's role. His initial work explains the problem of development and Church response in western perspective.³⁹ It met with criticism as supporting

³⁶Paul Abrecht, The Churches and Rapid Social Change (New York: Doubleday, 1961)

³⁷Ibid., p. 8.

³⁸Ibid., pp. 22-f.

³⁹Richard Dickinson, Line and Plummet (Geneva: World Council of Churches, 1968)

traditional western church superiority and paternalism. Later he reports a new awareness of independence and solidarity among the churches of the tropical world.⁴⁰ The question is no longer, "how to do development to the poor world" rather, "how may the western churches assist in the liberation of tropical world people from oppressive structures that keep them from their own development". Charles Elliott also contributes to this debate and accents the shift in problem understanding and Christian response.⁴¹

Only in recent history has the ecumenical Church fully recognized the necessity of self-reliance and self-dependence for the churches of the ex-colonial world. The Nairobi Assembly of the World Council of Churches (1975)⁴² climaxes the call for an "indigenous church" owned and controlled mission. With this call for church response to the development problem to emphasize the abilities and resources of the Church in the tropical world, new understandings of the problem and of responses are necessary.

The World Council commissioned a report on the subject of the "Churches in Rural Development" in 1975.⁴³ Although sensitive to the

⁴⁰Richard Dickinson, To Set At Liberty the Oppressed (Geneva: World Council of Churches, 1975)

⁴¹Charles Elliott, The Development Debate (New York: Friendship Press, 1971)

⁴²David M. Paton, (ed.), Breaking Barriers, Official report of the Fifth Assembly of the World Council of Churches, Nairobi, Kenya, November 1975 (Geneva: World Council of Churches, 1976)

⁴³Peter Sartorius, Churches in Rural Development (Geneva: Commission on Churches' Participation in Development, World Council of Churches, 1975)

development debate among the churches, it stresses technical solutions and church participation with government programs. It gives little detail on how structures which perpetuate poverty may be changed and calls for reliance on western technical experts.⁴⁴ Yet it does stress the need for indigenous resource use and the role of the church in "grassroot" motivation and organization. This report is an example that in spite of the volumes of research and data on the subject of rural community and agricultural development there is no final and definitive description of the subject. There are few that deal with the Church and rural development and none specifically on the role of the pastor in the process.

A general description of rural community and agricultural development is essential to discuss possible church and church leadership involvement. Yujiro Hoyami and Vernon W. Rutton describe in detail the structure of agricultural development,⁴⁵ as does John C. de Wilde in the African context.⁴⁶ Max F. Millikan and David Hopgood give an excellent description of the process and include much of what has been previously written.⁴⁷ (See Table I.) It lists five major

⁴⁴Ibid., p. 9.

⁴⁵Yujiro Hayami and Vernon W. Rutton, Agricultural Development: An International Perspective (Baltimore: Johns Hopkins Press, 1971)

⁴⁶John C. de Wilde, Agricultural Development in Tropical Africa (Baltimore: Johns Hopkins Press, 1967)

⁴⁷Max F. Millikan and David Hapgood, No Easy Harvest (Boston: Little, Brown, 1967)

TABLE I

CLASSIFICATION OF FACTORS AFFECTING AGRICULTURAL DEVELOPMENT

Physical Input Factors

1. Nonhuman Physical Inputs

a. Land	e. Fertilizer	i. Other animals
b. Climate	f. Pesticides	j. Tools and machinery
c. Seeds	g. Structures	k. Fuel and power other
d. Water	h. Work animals	than animal power
2. Labor

Economic Factors

1. Transport, storage, processing, and marketing facilities for products
2. Facilities for the supply and distribution of inputs, including credit
3. Input prices, including interest rates
4. Product prices, including prices of consumer goods
5. Taxes, subsidies, quotas

Organizational Factors

1. Tenure, land
2. Farm size and legal form
3. General government services and policies
4. Voluntary and statutory farmers' organizations for:
 - a. Coordinating physical input use, e.g., irrigation, associations, tractor stations
 - b. Economic services, e.g., purchase, sale, credit associations and cooperatives
 - c. Social services, e.g., health centers, schools, family planning centers
 - d. Local government
 - e. Diffusion of knowledge, e.g., adult education classes, youth clubs

Socio-Psycho-Cultural Factors

1. Integration of agricultural institutions, practices, and values within the technosocial matrix of the nation
2. Public administration factors, structure, values, mode of operation of innovating bureaucracy
3. Social structure, cultural values, and dynamics of peasant communities
4. Processes of sociocultural change, barriers, and motivations in the innovative sequence, functional harmony or disharmony in society as its constituent parts change

TABLE I (continued)⁴⁸Knowledge Factors

1. Organization of basic and applied research
2. Diffusion of knowledge relating to:
 - a. Technical knowledge, e.g., agronomy, plant genetics, soil science, water management, agricultural engineering, pest control, home technology
 - b. Economic knowledge, e.g., land economics, general economics, farm management
 - c. Policy, e.g., politics, public administration, planning
 - d. General education, e.g., literacy, adult education, mass communication

⁴⁸Millikan and Hapgood, p. 15.

catagories of forty-six different factors which form the agricultural development process. From this outline the complexity of factors is shown.

A.T. Mosher gives a simple and clarifying synthesis of these factors in his description of the five "essentials" and "accelerators" of agricultural development.⁴⁹ The "essentials" of agricultural development are; markets, constantly changing technology, locally available supplies and equipment, production incentives for farmers and transportation. The "accelerators" are; education, production credit, group action by farmers, improving and expanding agricultural land and national planning. In further works Mosher details the elements of community development within rural agricultural areas.⁵⁰ These elements include appropriate technological research, rural industries, public works, community construction projects, group activities such as recreation or cultural activities, home and family life improvement, health care and religious activities.

A further distillation and clarification of the process of rural community and agricultural development is found in the work of C. Dean Freudenberger.⁵¹ As well as including the above mentioned

⁴⁹A.T. Mosher, Getting Agriculture Moving (New York: Praeger, 1966)

⁵⁰A.T. Mosher, "Elements of Rural Community and Agricultural Development", Ceres, V, 28 (July-August 1972) 33-38.

⁵¹C. Dean Freudenberger, and others, "An Introduction to Community Development and to the Factors Affecting Tropical Agricultural Modernization", report for Virgin Islands Training Center, Peace Corps, 1969; also note, C. Dean Freudenberger, "Rural Development and the Christian Churches" (New York: Report to the World Division, Board of

factors, the necessity of justice and leadership development are stressed. Freudenberger describes the process as a mutually inter-dependent tripod of three main elements; 1) Justice, 2) Rural Life Support Structures and 3) Farmer Knowledge.⁵² Freudenberger's emphasis reflects the ecumenical call for change in structural causes of the problem and the building of alternatives within the context and under the leadership of the churches of the tropical world, within the sustainable limits of the environment.

I.W. Moomaw, wrote in the 1950's of the importance of church response to rural development and the need for leadership in the local church.⁵³ Specific mention is made of incorporating national leadership in an extension type of participation. The role of local pastoral leaders in the rural ministry of the church is reported as "the key" to rural leadership development.⁵⁴

Freudenberger expands in this direction. Along with outlining the problem, the tasks of the Church and the essential steps in planning, he calls for responsible training and use of pastoral leadership in the

Global Ministries, United Methodist Church, 1972); and C. Dean Freudenberger, "Agricultural Education by the Methodist Church: A Strategic Response to the Problem of Hunger and Development", (Unpublished P.h.D. dissertation, Boston University, 1969), pp. 112-169.

⁵²Freudenberger, "Rural Development and the Christian Churches."

⁵³I. W. Moomaw, Deep Furrows (New York: Agricultural Missions, 1957)

⁵⁴Ibid., pp. 72-76.

rural development ministry of the churches.⁵⁵ A new model of ministry incorporating the pastoral leadership into the rural development ministry of the Church is seen possible in this work.

III. New Understandings of the Theology of Mission

An understanding of the theology of Christian mission is important for the project's thesis and intention. Much has been written on the theology of mission during the colonial mission. Various works might be cited reporting the debate on the theology of mission since World War II, with specific reference to church response to the problem of international and rural development.⁵⁶ Yet it is not the purpose of this review of work done on the subject at hand to encompass such a comprehensive task. Rather the priority of this project is to 1) review work done in the theology of mission which directly pertains to the projected role of the pastoral ministry in rural development, and 2) limit the review even further, to specific contributions in the theologies of Hope and Liberation.

Recent developments in the quest of the "historical Jesus" by biblical scholars and biblically oriented theologians have led to a new emphasis on the element of the eschatological in Christian doctrine.

⁵⁵ C. Dean Freudenberger, "Rural Development, Food Production and the Churches: An Invitation for Dialogue in Search of Responses" (New York: Report to the World Division Board of Global Ministries, United Methodist Church, February 1977), pp. 21-f.

⁵⁶ Gerald H. Anderson (ed.) The Theology of the Christian Mission, (New York: McGraw-Hill, 1961); and/or In Search of a Theology of Development (Geneva: Committee on Society, Development and Peace, 1969), as examples.

At the present time what is known about the historical Jesus of Nazareth is that he was a preacher concerned with the immediate coming of the Kingdom of God.⁵⁷ This element of eschatological expectation leads to a new hermeneutic, particularly in regard to the theology of mission.

Jürgen Moltmann argues that the eschatological element of Christianity is not one factor as such but is the very medium of faith, the "key" in which all doctrine is set.⁵⁸ "Christianity is eschatology, is hope, forward looking and forward moving, and therefore also revolutionizing and transforming the present."⁵⁹ This notion is founded upon a christocentric position. The fundamental event of Christianity is the Christ event; the activity, passion, death and resurrection of Jesus of Nazareth.⁶⁰ The Kingdom is envisioned by the Old Testament witness as God's reign in the world upholding the values of justice, peace, equality, faith, the sustainance and maintainance of creation and love.⁶¹

Moltmann's theology of Hope calls for a "counter-cultural" stance by Christian believers in the world. In the sense that one who

⁵⁷ Carl E. Braaten, Christ and Counter-Christ (Philadelphia: Fortress Press, 1972), pp. vi, 2-6.

⁵⁸ Jürgen Moltmann, Theology of Hope (New York: Harper & Row, 1967), p. 16.

⁵⁹ Ibid., p. 16.

⁶⁰ Jürgen Moltmann, "The Christian Theology of Hope and its Bearing on Development", in In Search of a Theology of Development, p. 95; also note, Jürgen Moltmann, The Crucified God (New York: Harper & Row, 1974), pp. 7-31.

⁶¹ Moltmann, "The Christian Theology of Hope," pp. 95-96.

orients one's life to the anticipated and revealed Kingdom of God in Christ must live opposed to the values of greed, power, fear, exploitation and violence that are prevalent throughout world culture.⁶²

In this light Christians are called to side with the oppressed and poor of the world for the Gospel record clearly shows where and for whom the Kingdom is to be manifested.⁶³

Yet, this is not a sectarian theology urging the exclusion of all but "true believers" and hostile towards the world. To the contrary, the eschatological expectation and its implications are universal, thus its application is for non-believers as well as believers, and is manifested with or without the institutional church.⁶⁴ Moltmann thus sees the urgent task of the theology of Hope and the Church as the liberation of the masses from oppressive structures.⁶⁵

One major exponent of the theology of Liberation is Gustavo Gutierrez.⁶⁶ He challenges the term "development" citing its western agenda of dominance and posits the term "liberation", the liberation of

⁶² Moltmann, Theology of Hope, pp. 21-f.; also note, Moltmann, "The Christian Theology of Hope," p. 100; and Jürgen Moltmann, "Political Theology", Theology Today, XXVIII (April 1971), 8.

⁶³ "Jürgen Moltmann, Religion, Revolution and the Future (New York: Charles Scribner's Sons, 1969), p. 140; also note, Moltmann, "The Christian Theology of Hope," pp. 96, 99.

⁶⁴ "Jürgen Moltmann, Gospel of Liberation (Waco, TX: Word Books, 1973), p. 39; also note, Braaten, pp. 146-148.

⁶⁵ C. Peter Wager, "Mission and Hope: Some Missionological Implications of the Theology of Jürgen Moltmann", Missiology II, 4 (October 1974), 458.

⁶⁶ Gustavo Gutierrez, A Theology of Liberation (Maryknoll, N.Y.: Orbis, 1973)

people from oppressive political, social and economic structures, as the true task of the Church in present history.⁶⁷ Gutierrez emphasizes the eschatological basis of historical Christianity and a Christocentric stance as well as calling for the Church to embody the values of the Kingdom of God, counter to the values of the oppressor-oppressed society.⁶⁸ Gutierrez also sees the process of liberation requiring active participation by the oppressed but goes further than Moltmann by emphasizing that it must be the poor who become the protagonists of their own liberation, rather than falling into any type of dependency relationship with the west.⁶⁹ One of the most important aspects of liberation then becomes the attainment of an awareness by the oppressed of the injustice of their situation.⁷⁰

In reference to the task of church leaders Gutierrez writes that the meaning and fruitfulness of the ecclesiological task will only be clear when they are situated within the context of God's plan of salvation.⁷¹ He stresses that the work of salvation is a reality which occurs in history.⁷² Thus the Church and its leaders are called to witness in history, in the context of their lives and situations, to God's plan of salvation for the Kingdom of God as revealed in Jesus Christ.

Moltmann's theology of Hope and Liberation suggests that mission is appropriate when those involved discern what God is doing

⁶⁷Ibid., pp. 21-42.

⁶⁸Ibid., pp. 153, 188.

⁶⁹Ibid., p. 113.

⁷⁰Ibid.

⁷¹Ibid., p. 255.

⁷²Ibid.

in the world and become involved in that process.⁷³ Mission for Moltmann is "infecting the world with hope".⁷⁴ He supports the missionary call of the Gospel that "no corner of this world should remain without God's promise of new creation through the power of the resurrection."⁷⁵ This proclamation of the Gospel is the "announcing, revealing, and publishing of an eschatological event."⁷⁶

The implications of these theologies for the role of the pastoral ministry in rural development are; 1) the ministry of Jesus as reported in scripture is a model of ministry, 2) the necessity to do ministry in the context of history, 3) the call for liberation and identification with the oppressed and 4) the necessity of proclaiming and embodying the hope for liberation, guided and empowered by the expectation and values of the coming Kingdom of God.

Summary

The problem addressed by this project has aspects of its origin in the history of the colonial mission. Specifically, traditional models of religious leadership involvement in social concerns and activities were radically changed within the new found Christian sects established in the colonial world. Resultingly, indigenous church leaders were isolated from community service socially as well as theologically.

⁷³Wager, p. 471.

⁷⁴Moltmann, Gospel of Liberation, p. 32.

⁷⁵Moltmann, Theology of Hope, p. 328. ⁷⁶Ibid., p. 299.

The concept of mission has changed greatly in the past twenty years. Today's ecumenical Church is calling for greater participation in and control of mission within the context of their concerns; liberation from oppressive political, economic and social structure which often block the process of self-reliance, self-determination and self-development, particularly in the rural areas of the tropical world. Rural development is seen as a key in the process of establishing a just and sustainable society.

The theologies of Hope and Liberation understand God to be actively engaged in the historical struggle for such a future.

Chapter III

THE CHURCHES IN RURAL DEVELOPMENT

Purpose of the Chapter

The purpose of this chapter is to (1) outline the structure and process of rural development, (2) describe the nature of the Church's response to the problem, (3) outline the essential steps in planning for rural development ministries and (4) explore the role of the pastor in rural development.

Importance of the Chapter

The intention of this project is to provide churches a resource for the presentation of information and the initiation of dialogue on the subject of rural development, specifically in reference to the role of the pastor. The churches have and will play a crucial part in the development of rural areas in the tropical world where massive poverty and environmental abuse abound. A wholistic and integrated understanding of rural development is extremely important if the Church's rural development ministry is to be effective.¹ These filmstrips embody a vast amount of material in a simple and compressed presentation. It is hoped that they will serve as a resource for rural development ministry in the tropical world.

¹A.T. Mosher, Getting Agriculture Moving (New York: Praeger, 1966), p. 6.

Outline of the Chapter's Content

- I. "What is Rural Development?": This filmstrip outlines and describes the structure and process of rural development. It is on this statement that the following filmstrips are based.
- II. "What are the Tasks of the Churches in Rural Development?": This filmstrip describes the nature of the Church's response to the problem of rural development. Such a description will outline the major avenues for rural development ministry in the Church universal as well as the local churches in the tropical world.
- III. "What are the Essential Steps in Planning for Rural Development?": This filmstrip outlines the essential steps in planning for the rural development ministry of the Church. It describes a ministry of "process" rather than "projects"; reflecting the need for a wholistic, longrange approach rather than singular accomplishments.
- IV. "The Role of the Pastor in Rural Development": The concluding filmstrip explores the role of the pastoral ministry in rural development. Applying the functions of preaching, teaching, counseling, administration and community leadership to the content of the previous filmstrip, this filmstrip proposes a model of ministry for the crucially important role of leader by pastors throughout the tropical world.

I. "What is Rural Development?"

1. (Series Title)
2. (Filmstrip Title)
3. (Slide)
4. (Slide)
5. (Slide)
6. (Slide)
7. These scenes of beauty, harmony, sufficiency and community, rekindle our dreams about a just and sustainable society. This dream is like the vision of ancient Israel found in Psalm 72.
8. In the Temple of Jerusalem, the nation prayed for its king to uphold justice and righteousness, to defend the cause of the poor, and deliver the needy, so that God's Divine Order for Creation will be maintained with the result that . . .
9. . . . the mountains will bear prosperity, the land will be abundant with grain, and people will blossom like the grass of the field.
10. Yet, as we dream these dreams, the reality of rural poverty and environmental stress calls us to act with a renewed sense of urgency.
11. There is poverty involving soil and forests. Grasslands and water resources are overstressed.
12. Deserts are advancing on every continent as a result of human carelessness . . . not because of normal weather changes.

13. No one is sure about the effects of this reality on normal weather patterns or on present trends in world food production for us and for the future generations.
14. However, we do observe that masses of rural people are now moving to the cities in a desperate attempt to find relief from rural poverty.
15. There are food shortages almost everywhere.
16. It is within this problem context that we experience the urgent need for the churches to respond to the challenge of rural development.
17. The Challenge.

If we are serious about the Church's contribution to the development of human life in the face of increasing rural poverty, then we must be serious about rural development. The consequences of long neglect are beginning to be recognized. The challenge is this: without a responsible understanding of rural development, Church response may be harmful, or at best, meaningless.

18. With this challenge in mind, we may ask, "What is rural development?" The word "rural" refers to the thousands of scattered communities of people living beyond the lights and sounds of the cities.
19. Rural community refers to villages, barrios and longhouses at distant places along the edges of the deserts, plains, rivers and forests of the world.
20. The areas are isolated from each other and are usually beyond the reach of national services. Communication is difficult and social services, such as education and health care, are few.
21. The word "development" refers to the process of creating and maintaining social, economic and political activities that are just, that go together to make human life dignified and make food production possible.
22. The goal of rural development is the fulfillment of personal and community potential in harmony with the natural environment.

23. Specific goals of rural development include employment, good agriculture, health services, improved nutrition, greater participation of rural people in decision-making, the conservation of natural resources, and increased self-reliance, dignity, and hope.
24. The churches of the world have called for the creation of a just and sustainable society. A society that is not just is not worth sustaining. A society that is not sustainable is self-defeating. At every place on the face of the earth, a strong rural community is the foundation of a just and sustainable society.
25. The rural development process is very complex. Yet if church response to the problem of rural poverty is to be meaningful, it must be based on a responsible understanding of the process.
26. It is essential to understand a problem before plunging into action to solve it. The philosopher, Martin Buber once said: "The graver the crisis becomes, the more earnest and consciously responsible is the knowledge demanded of us; for although what is demanded is a deed, only the deed, born of knowledge, will help to overcome the crisis."
27. To simplify our understanding of the process we can say that there are three main necessities for rural development . . . like three essential parts of a circle. If one part of the circle is absent, then the circle will fail.
28. The first part of the circle is "Farmer Justice". There can be no development in rural life if justice is not present.
29. There must be justice in the market place. Prices must be fair to act as incentives for production. Farmers need confidence in their market place; from the transportation of their goods to their storage.
30. Farmers must have equal access to needed supplies, such as tools, seeds and fertilizers. Credit must be equally available to poor as well as the rich food producer so that the poorest farmers may purchase essential supplies.

31. Rural people need to have the freedom to join in community action for self-help in constructing a bridge, a potato storage facility, for combating common plant pests and animal diseases, building schools and having a voice in local and national policy making.
32. There must be justice in land ownership. Unfortunately, in many nations, land is owned by a few, while the majority are left with small parcels of land.
33. Educational opportunities in rural areas must be appropriate to the needs of rural peoples for adults as well as youth. Nowhere is continuing education more important than in the rural sector.
34. If rural development is to take place, there must be a major commitment for equal and fair opportunities for the rural poor on the part of international and local government.
35. When governments place priority on military security or for the development of economic climates for profitable foreign investments, rural communities suffer and food production decreases.
36. When rural people are discouraged by high taxes and little access to land and support structures for agriculture and community life, little development can take place.
37. Justice is part of the circle of rural development. Without justice in every aspect of rural community life, the goals of rural development simply can not be met.
38. The second part of the circle is called Rural Life Support Structures: the physical, biological, and human essentials for rural community and agricultural development.
39. Appropriate tools, farm power, improved seeds, water resources, good animal breeding stock and fencing are examples of some of the many essential inputs required for rural community and agricultural development for food production.
40. Appropriate technologies that are specifically relevant to the farmer and environment must be made easily accessible. New and appropriate technologies must be researched and proven in local environments before they are used, as in this example of different types of rice.

41. Roads, birdges, vehicles, fuel and parts, and skilled persons for maintaining transportation systems, are necessary for rural life.
42. If a farmer cannot get the crop to market, it does not matter if the market or farmer's ability is good. The farmer simply cannot provide for all of his or her needs. Many of the essential rural infrastructures can only be provided by the wider regional and national community.
43. Production credit is an important rural life support element, whether for agricultural or community development
44. Cash for the purchase of physical inputs can bring appropriate technologies to work. It can also help establish rural industries.
45. The formation of farmer's cooperatives or other similar rural community activities complement agricultural and rural community life.
46. This kind of action contributes to the creation, for example, of irrigation and drainage systems, regulatory activities which govern the movement of livestock, the conservation of valuable resources and the sharing of common labor and equipment.
47. Rural industry is necessary for rural development. Small scale labor intensive rural industries go hand in hand with the agricultural development process.
48. They provide goods and services needed by farmers and members of rural communities. Good rural industries are the means for stemming the tide of landless workers to urban areas in search of employment.
49. Home and family life improvement is essential for the support of rural life. The family is the basic unit of rural humanity. Within it the individual member is nurtured in dignity.
50. Stress on families due to parents and children having to take jobs in distant cities is taking its toll. Rural development cannot happen if the family is broken up.

51. Facilities for health care must be increased for rural development. People cannot work if they are hungry or sick. New methods for community health must be found.
52. Hospitals and doctors have existed in some areas for decades with no real change in the health level of the community they serve.
53. New ways must be encouraged to make family planning, nutritional and basic health methods meaningful for rural people.
54. Community schools and educational programs are essential support structures for rural development, Education must become localized. Adopted curriculum and teaching methods of other nations and regions are usually not useful in most instances.
55. Educational authorities need to find new ways to prepare persons for meaningful life in the rural areas . . . to learn about water and soil management, livestock and plants, farm planning and marketing.
56. Cultural and religious activities are essential for meaningful rural life. They strengthen the sense of identity and human worth.
57. Religious activities give meaning and direction for persons, families and communities and a sense of being a steward of God's creation.
58. Rural life support structures are the second part of the circle of rural development. As we can see, there are many areas and activities needed to support rural food production and community development. Even if the other two parts of the circle are present, without rural life support structures, nothing can happen.
59. The third part of the circle is Farmer Knowledge. The life of the farmer depends upon combining the soil, plants, animals, water, air, climate and sun in proper relationships. This requires that farmers have a good working knowledge about these relationships and how to work within their limits. If rural communities are to develop, the individual members must be equipped with knowledge concerning the many issues of farming.

60. Knowledge of the agricultural process is essential for rural development. The interaction and relationships between markets, technology, supplies and agricultural inputs, as well as proper crop production methods and transportation, are extremely complex.
61. The more understanding everyone has about the workings of credit, local laws, government programs, land use regulations and national policies which affect their lives, the more rural people will be able to act effectively for self-development.
62. To establish rural industry for community development will require sound knowledge of careful resource use, soil, plant and livestock requirements, and markets for the products.
63. To improve home life will require new developments in education for nutrition and family planning.
64. To begin to deal with home sanitation, food storage and rural health will require educational activities far beyond the health efforts of the past.
65. Communities will need to regain an understanding of their cultural and national history and religious heritage if they are to develop.
66. Farmer knowledge is the third part of the circle of rural development. Without it the circle is not complete and whole.
67. This then is a basic description of the parts and process of rural development. Our understanding of this process and the inter-relationship of its many parts must shape and guide our response to the problems of rural poverty.
68. It may be simple to construct a definition of rural development, and even identify its parts, but it is quite another matter to accomplish it. If we are to respond to the biblical mandate spoken so clearly by the Prophet Micah, "Do Justice, to love kindness and to walk humbly with your God." (Micah 6:8), then we must begin to struggle with the meaning and goals of rural development.
69. In Filmstrip I, we saw that the context of the churches in rural development is in the problem of desertification.

70. Here in Filmstrip II we have asked and answered the question, "What is rural development?"
71. In the next filmstrip, number III, we will explore the tasks of the churches in rural development.
72. In Filmstrip IV we will ask and answer the question, "What are the essential steps in planning for rural development?"
73. In Filmstrip V we will explore the role of the pastor in rural development.
74. (Credits)
75. (Credits)
76. (Credits)
77. (Credits)

II. "What are the Tasks of the Churches in Rural Development?"

1. (Series Title)
2. (Filmstrip Title)
3. (Slide)
4. (Slide)
5. The importance of the problem of rural development is obvious.
6. The size of the problem of rural poverty and environmental stress tells of its seriousness.
7. Sixty-five to ninety-five per cent of the people of the food deficit nations live in rural areas.
8. Over one billion human beings on earth are undernourished. At any moment of the year almost 500 million face the threat of starvation.
9. The gap between the rich and poor is growing. There is a breakdown of human dignity and hope. In the face of these realities, the difficult question must be asked, "What can the church do?"
10. In the filmstrip, "What Is Rural Development?", the challenge was presented that church response to the problems of rural poverty must be based on clear understandings of the process of rural development.
11. A general description of the process was given with three main parts: justice, in the market place, supplies, credit, community action, land use, education and government. . . .
12. . . . support structures, such as essential inputs, appropriate technologies, transportation, credit, community activities, rural industry, family life, health care, education, cultural and religious activities. . . .

13. . . . and farmer knowledge in how to work the soil, how to manage limits, how to judge the market, how to irrigate, understand government regulations and programs, how to fertilize, how to organize the community, how to store food, understand the religious heritage, family life and nutrition.
14. Each of these three parts must be present in order for rural development to take place. In view of this description of the process and its parts, the question can be raised: What are the tasks of the churches in Rural Development?
15. The first task of the church is problem understanding.
16. With a clear understanding of the process of rural development, such as the one we have outlined, the church will be able to carefully identify immediate as well as long-term needs for community and agricultural development.
17. Basic abilities to understand and analyze needs must no longer be considered the responsibilities of experts. In the past, expert personnel, specializing in technical sciences, have been the church's only acknowledged resource for agricultural problem understanding. Such persons have been very helpful in many ways.
18. But now, equipped with a basic understanding of rural community and agricultural development for food, church administrators, pastors and lay workers everywhere can also contribute to solving their local community needs.
19. The second task of the church is to be a prophetic witness in the rural, national, and international community. Through the grace of God, the church lives with the mandate to witness to the New Reality in history revealed in Jesus Christ.
20. One of the ways is by struggling to insure the stewardship of soil, plant, and animal life which makes agriculture possible.
21. The church's witness to Christ unfolds in the struggle for just economic and political structures and social values which support rural life.
22. During the miraculous life of our Lord on earth, he not only changed the hearts of those he met but also fed, healed and taught his people.

23. The next task of the churches in rural development is leadership building.
24. The church must be willing to take the risk to invest in training persons to develop skills in rural community and agricultural development. This requires a willingness to invest in rural leaders.
25. The rural world is calling for agronomists, plant breeders, veterinarians and soil scientists, as well as economists, doctors, lawyers, religious leaders and teachers.
26. Rural leaders must not only be equipped with specific technical skills but also with a broad knowledge of the dimensions of rural life previously described in the three parts of the circle of rural development. . .
27. . . . in order that they may face the difficult personal commitments about their faith and vocations to work with the land and people, often in difficult times and isolated places.
28. Education for the growth of new rural leaders, whether scientific, religious or secular, will have to be pioneering.
29. This means a willingness to break with past models of colonial education.
30. Education will have to be shaped by local needs and administered by local personnel.
31. The process and content of theological education, for example, must be reviewed in perspective of the understandings about the rural problem and its development need.
32. An important task of the churches in rural development is community building with agriculture.
33. In the past the world saw "development" in terms of urban and industrial growth, and adapting to western culture and technology.
34. Rural people and their needs were often ignored by those in authority.

35. Today, we realize, more clearly than ever before, that the heart of any nation's development process is in the rural sector.
36. It is in the rural sector that the majority of a nation's human and natural resources are found. It is in the rural sector that food production takes place.
37. Is there a more important foundation for a nation's security than in its agriculture? And, how can agriculture take place if rural communities are not supported by the national and international community at large?
38. In the past, nations stressed that agriculture should provide foreign capital and investment through the production of export crops, such as rubber, cocoa, coffee, tobacco or tea as in this example from East Africa.
39. In the past, governments saw the rural community as a source of labor for the factories in the cities. This discouraging history of false starts in economic development suggests that the foundation stone of a nation's life is food.
40. There are more than one hundred food deficit nations that illustrate this point.
41. Indeed, rural community and agricultural development for food production goes "hand in hand."
42. But, essential to the process is reconciliation, trust, a common faith, vision, cooperation, partnership, and hope.
43. Is there any institution with more potential than the church to work for the creation of these essentials?
44. As we can see, the tasks of the churches in rural development are very large and demanding. Based on our faith, and empowered by the holy spirit, the church is called . . .
45. . . . to speak for justice and sustainable stewardship . . .
46. . . . to act responsibly in understanding the situation . . .

47. . . . to develop and encourage rural leaders . . .
48. . . . and be a positive force in building a nation's sense of community.
49. In Part I of the filmstrip series, we saw that desertification is the context of the churches in rural development.
50. In Part II we asked and answered the question, "What is Rural Development?"
51. Here in Part III we have explored the main tasks of the church in rural development.
52. In Part IV of the series we will ask and answer the question, "What are the Essential Steps in Planning for Rural Development?"
53. In Part V we will discover the role that pastors can play in the rural development ministry of the church.
54. (Credits)
55. (Credits)
56. (Credits)
57. (Credits)

III. "What are the Essential Steps in Planning for Rural Development?"

1. (Series Title)
2. (Filmstrip Title)
3. (Slide)
4. (Slide)
5. The definition of rural development tells about the large number of issues involved within the problem.
6. The requirements of justice . . .
7. . . . rural life support structures . .
8. . . . and farmer knowledge must be present in any community for rural development to take place.
9. In the face of the tragedy of rural poverty throughout the world, the churches are called to respond.
10. The church's unique tasks in the struggle against rural poverty and environmental stress are in its understanding of the problems involved . . .
11. . . . in its prophetic witness . . .
12. . . . in its ability to nurture and support rural leadership . . .
13. . . . and in its efforts to create community trust, partnership and cooperation. The question can now be asked; how does planning take place by churches for rural community and agricultural development for food.

14. Planning involves the careful process of:

- (1) rural community organization and participation,
- (2) defining the goals of development,
- (3) identifying the sustainable resources of a given environment,
- (4) identifying the priority of needs,
- (5) creating leaders to help meet the needs, and
- (6) evaluation and modification of the plan.

Let us take time to look at each of these steps.

15. Community organization and participation.

16. Planning for rural community and agricultural development, must by nature of the definition, be done by the community involved.

17. To get agriculture moving, it is essential to gather the collective insights, hopes and skills of the whole community.

18. Essential to rural development is community trust and a common vision based on a clear understanding of human dignity, environmental sustainability, with a deep commitment to partnership for self-reliance.

19. Defining the goals of development.

20. The second step in planning is to clarify the goals of human life quality, in values, relationships and in environmental and resource stewardship.

21. Each step in the development process in any rural area must keep the larger goal of the community in mind. If any step is against the final goal of development, which is the building and maintaining of a just and sustainable society in which people live lives of dignity and worth, then the step as well as the entire plan will fail.

22. Identifying the sustainable resources of a given environment.

23. When the purposes and goals of human life and a common community commitment are clear, then the task is to identify the potentials of renewable resources which are readily available to the people in a given area.
24. It is a sin against creation to make plans to exploit resources which will be exhausted, even if it benefits some people for a period of time. Unless plans are made to utilize resources on a renewable basis, there is no lasting future for anyone, or for creation itself.
25. Renewable resources are soil, plants and animals which, when used correctly, continue to produce food and income for people season after season.
26. As we have seen, some of these resources can be destroyed unless they are used in such a way that regeneration and improvement is guaranteed.
27. Careful measurements of the limits of use of soil, plants and animals must be made before plans for using these resources are finalized.
28. What hope, for example, is there in growing peanuts or grazing cattle, if, in a short period of time, the wind and rain will blow and wash away the soil?
29. But, there is sustainability in planting grasses and trees, building fencelines and carefully grazing animals for milk and butter, hides and meat. In many places, annual cropping systems are not sustainable, but careful grassland management is!
30. Precise determination must be made about the potentials and limits of natural resources before planning for agricultural development can move forward.
31. Identifying the priority of needs.
32. Once the potentials and limits of resources are determined, then a listing of needs to develop these resources in priority fashion can be established.

33. How will a given resource be regenerated? What is required in terms of human skill for the production of trees, grass and animals, and for seeds, fencing, bridges and credit? As we now realize, the list is long.
34. Which needs must be met first? For example, it is foolish to meet the needs of supplying dairy breeding stock first, if there is no supply of grass, water, veterinarian medicines or a marketing system for perishable products such as milk.
35. Plans for developing resources must be determined in a logical order . . . in the same way that one plans the building of a house. We may have the need for a roof over our house, but the order of needs for providing that roof begins with the foundation stone, bricks for the walls, and rafters to support the roofing cover. We cannot start with the roof!
36. Creating leaders to help with priority needs.
37. It is obvious that rural community and agricultural development for food production cannot take place without good leaders to help. It is also clear that there is an order of need for leaders and farmer skills. The right persons with the right skills must be in the right place at the right time!
38. If our goal, for example, is grass and fodder crops for milk and cheese, we first have the need for community reconciliators, soil managers, grass and animal husbandry specialists. There is an order of leadership need over a long period of time.
39. This need for the proper order of leadership skills also applies to the farmer. He or she must be able to acquire needed skills along the way to achieving the goals of a carefully developed farm.
40. A small mixed farm with vegetable crops, trees, grasses and fodder crops for livestock requires many skills.
41. All the skills needed by rural leaders and farmers cannot be gathered at the same time. Rather, skills required for the "next steps" in the over-all plan unfold in a logical order following opportunities and environmental need.
42. Evaluation and modification of the plan.

43. In rural development, every plan must have long-range commitment by the creators of the plan.
44. Nature moves at its own seasonal pace. Nature is fragile. We can not predict every consequence of our action . . . as hard as we must continually try.
45. Therefore, we must evaluate every action and human relationship in order to avoid resource abuse, breakdown of community or hardships placed upon persons in the community.
46. For every need that we are able to meet in rural community and agricultural development, new needs, often unexpected, arise. Every plan must have a method of measuring success and identifying weakness in its structure. Every plan must have a mechanism for modifying and, if necessary, reforming the plan.
47. Planning for rural development is different than making a clock. The plan cannot be created, energized and left on the table to run by itself. Rather, planning requires constant nurture and readiness to change. There must be continual evaluation by everyone involved.
48. Though it appears to be a simple outline, the process of planning for rural community and agricultural development is complex . . . there are no easy answers.
49. The challenge is to create community trust and participation in each planning step from the very beginning.
50. Then comes the work of defining the goals of human life quality, involving harmonious relationships with the environment.
51. It is no simple process to discover and measure the potential and limits of soil and plant resources in a given area. But this must be done! When it is completed . . .
52. . . . there is then further responsibility of thinking through the priority of need which must be met . . .
53. . . . and the development of appropriate leadership to help meet those needs.

54. The work of planning is never over because of the constant need to evaluate and modify the plan. There are several guideline questions which the churches can ask in search of a response to rural poverty.
55. Are the natural resources, such as land, grass, forests, climate and labor, of a given area, readily available to the masses of rural people and properly developed and responsibly used?
56. Are the returns to the investments of a farmer's labor sufficient to raise the welfare and dignity of the farmer and the family?
57. Is appropriate technical knowledge about agricultural production available to the rural masses?
58. Are people appropriately organized to provide themselves with essential inputs for rural community and economic development for food production?
59. Have the churches effectively recruited and considered the collective insights of local leadership and village citizens, for forming and carrying out development projects?
60. Have the churches tried to cooperate with all peoples and agencies involved in rural development and has it sought their cooperation?
61. Is formal education by the churches relevant to the rural development problem of people in a given area?
62. Are the processes involved in project and program services for rural community and agricultural development consistent with the goals of development itself: justice, self-reliance, and dignity in freedom and environmental harmony? A further explanation of these guideline questions will be found in the Churches in Rural Development Manual.
63. In Summary
When churches have an appropriate and creative process for planning rural development ministry, its contribution will be greater. The church will actively work for the creation and maintenance of the three parts of the circle of rural development.

64. Concepts about the quality of human life will be made clear. Means for accomplishing them will function and be consistent with the goals.
65. In Part I of this filmstrip series, we saw that desertification is the context of the churches in rural development.
66. In Part II we asked and answered the question, "What is Rural Development?"
67. In Part III we explored the main tasks of the churches in rural development.
68. Here in Part IV we have asked and answered the question, "What are the Essential Steps in Planning for Rural Development?"
69. In Part V we will discover the role that pastors can play in the rural development ministry of the church.
70. (Credits)
71. (Credits)
72. (Credits)
73. (Credits)

IV. "The Role of the Pastor in Rural Development."

1. (Series Title)
2. (Filmstrip Title)
3. (Slide)
4. (Slide)
5. In view of all that has been discussed in the previous filmstrips, how can churches open their doors for ministry in rural areas without prepared and committed pastors?
6. By the term "pastors" we mean ordained clergy as well as those many Christian servants providing leadership for the church who are not ordained.
7. Dedicated lay people throughout the world serve the churches as preachers, evangelists, church school teachers, women's organizers and local church leaders.
8. During the early history of the churches in the colonized world, missionary personnel frequently took on the responsibility of local social service, such as health care, community development and education.
9. Introducing and teaching new methods of agriculture or health care was often seen by the missionary as an important way to share the Gospel.
10. In many traditional cultures throughout the world, the role of the religious leader was inseparable from their community responsibilities. Rainmakers, chiefs, diviners and priests involved their sacred functions in the agricultural, political, social and spiritual needs of their people.
11. As new churches grew in the colonized world, social services of the church were left mainly in the hands of expatriate personnel. National church leaders were encouraged to concentrate their efforts on the "spiritual" matters of preaching, praying and building new congregations.

12. Today the churches of the former colonial nations are now independent of their founding church organizations. Yet the continued isolation of the pastor from increased involvement in social service, such as rural community and agricultural development, is an unfortunate leftover from the colonial period.
13. The problem is this. In spite of the tragedy of increasing rural poverty and the call for church response, pastors are often untrained for, and discouraged from, involvement in the process of rural development.
14. Yet the pastors of churches in rural areas, when knowledgeable of the process of rural development, when encouraged by their churches, and when inspired by a biblical theology of mission which calls for discipleship to a Christ who lived, struggled and died with the oppressed, play an exciting role in rural development.
15. What then is the role of the pastor in rural development? To begin to understand the role of the rural pastor within the context of desert encroachment, poverty and continued hunger, we can look to the Gospel's record of Jesus for insight.
16. Jesus was a preacher. He proclaimed the immediate coming of the Kingdom of God. He announced that the Kingdom was to be God's reign of love, justice and peace over the hearts and lives of all who would dare to believe.
17. Jesus was a teacher. He taught about the Kingdom, the difficulties and joys of faith and about the loving God. Using parables he taught that God is involved in every aspect of our lives, from planting and harvesting, to paying taxes. He taught that God dwells in the midst of us and is actively involved in our history.
18. Jesus was a counselor. He met many troubled persons during his ministry. The Gospel story portrays a Jesus who listened carefully, saw the inner troubles and desires of those he met and challenged them to know God's love and to become whole persons.

19. Jesus was an administrator. He organized his followers by calling them to discipleship. He travelled with a large group of people throughout the country, ministering to communities. He commissioned and sent his followers out to proclaim the World of God and to announce the coming of the Kingdom.
20. Jesus brought villages of people to life. He was an animator. His words and actions touched the lives of many. The people were excited by the hope that he brought, and were motivated to new faith in God and themselves.
21. Jesus was a pastor. He not only spoke about faith and a new spirituality but brought new life to the world. As a shepherd Jesus loves his people and calls his disciples to be pastors of this world.
22. At many points in history, there was a prevailing idea that the Gospel was concerned primarily with the "spiritual" life of the people. The Gospel was placed into two compartments; the social and the spiritual. For many people, salvation in Christ referred to the life to come in heaven after death. Christians, it was suggested, were not to be concerned with worldly affairs but rather were to try to isolate themselves from non-believers and the non-believing world.
23. But today we again realize that the power of God's revelation in Jesus Christ is that God came to dwell among us, taking on the pain, struggles and joy in living. God's liberating love and salvation affects all aspects of our lives, the social, political, emotional and economic as well as the spiritual.
24. Christ's Good News involves a whole Gospel to the whole person. In that spirit and based on the example of our Lord, how may rural pastors proclaim the whole Gospel to people facing the brokenness of environmental stress, oppression and perpetual poverty?
25. The Preaching Role. One of the most common and important roles of any pastor is that of preacher. It is in preaching that the Word of God is shared with the community of believers. The ordained as well as the lay preacher has an awesome responsibility to preach the Gospel of Jesus Christ.

26. As mentioned before, Jesus in his preaching about the Kingdom of the loving God and the life of faith, addressed the everyday concerns of the lives of the people, for food, land, government and health. Today, many pastors are directly involved with the concerns and labor of their people.
27. For example, the preacher may use parables in the lives of the people, such as the current problems and hopes of a local credit union, as this one in the Republic of Korea, to bring an important level of problem understanding to the community.
28. If preaching makes reference to the lack of justice in the community's marketplace, or in the availability of farmer credit, or poor land use or policies affecting food production, the pastor stands as a prophetic witness.
29. The pastor may bring to the attention of the congregation the urgent need for new roads, a health clinic, local rural industries and stress the need for national help for the development of the entire community.
30. And in preaching, the goals and priorities of a development plan by the church can be defined, encouraged and evaluated, in light of God's promised future in Christ.
31. The preacher who dares to preach the whole Gospel to the whole person brings faith, joy and hope that can not only change the lives of individuals, but can act as the foundation for real growth in a community. When God's grace and offering of salvation are applied to the problems and hopes of rural people, the pastor proclaims the vision of a just and sustainable society.
32. The Teaching Role. Directly or indirectly, pastors spend much of their time as teachers. Pastors teach during worship, in church school classes or in adult education programs. In many parts of the world the pastor formally teaches in a primary or secondary school and in informal village settings during the week.
33. Many of the pastor's opportunities for teaching can become opportunities for rural ministry. An Adult Bible study can be a time, for example, in which a church begins to discover God's call in Genesis - not merely to "subdue" the earth, but also to replenish the environment.

34. This church project, where land is being transferred from colonial cash crop production of cocoa and copra to dairy production, was envisioned through Bible study by church members. Bible teaching can have direct meaning for rural community and agricultural development for food production.
35. The essential necessity of farmer knowledge in the process of rural development has been stressed. The pastor may provide information on how to organize a credit union or farmer's cooperative. The pastor may teach the complexities of national government regulations of land and water, or even how to raise rabbits, such as this church worker in Sri Lanka.
36. The teaching role of the pastor may be a means in which the members of the congregation and community come to a new awareness. For many years in all parts of the world, oppressed people have been made to feel inferior, unimportant and ignorant. A new type of education is needed in which individuals and communities regain their sense of worth and dignity as children of God.
37. The pastor can begin a learning process in which the community studies the political, economic and social structures in which they are involved and how they are affected by these structures. As people begin to understand and analyze the problems they face they will gain self-reliance and independence.
38. The teaching role of the pastor can be most important in the rural development ministry of the church. Formal and informal teaching becomes an opportunity not only for sharing important new information, but a means to a new consciousness which can be the basis of a community's development.
39. The Counseling Role. Pastors throughout the world are seen as trustworthy and comforting people to talk with in times of personal difficulty. During periods of grief, loss of crops or livestock, illness, family problems or spiritual doubt, church leaders are seen as resources for people.
40. Many of the personal problems church members face are connected with the poverty of their communities. A broken family, for example, may result from the need for a parent to travel to the city in search of work . . .

41. . . . or the rejection of traditional values by children who have been educated in distant places where rural concerns were never discussed . . .
42. . . . or the stress that results when crops fail, income disappears or land is lost.
43. The role of the pastor in any counseling situation is not to solve other people's problems but to help the concerned individuals solve their own problems by using their own resources. Yet a pastor who acts as a counselor can not ignore the realities which create the problems people encounter. Efforts to assist those persons struggling with difficult problems can not stop merely at smoothing out personal feelings, as important as that is!
44. A pastor involved in counseling might want to become very aware of the research being done on livestock methods, local employment opportunities or government credit programs.
45. The counselor equipped with an understanding of the process of rural development and the available resources of the community may offer various alternatives for people to choose and act on in solving their own problems. Self-reliance becomes a way of life as a result of this ministry.
46. The Administrating Role. Often times pastors are assigned to positions of administrating church institutions, programs and property. The concerns of land ownership, building maintenance and the selling or buying of equipment are also the responsibilities of the rural pastor.
47. For example, a school principal committed to the rural ministry of the church can act to reform educational structures. Classroom subjects must be taught in such a way as to have practical application to the needs and desires of the rural community. Teachers must be found who are committed to the development of the area.
48. The pastor can also serve as a prophetic witness in the position of administrating church land by speaking out for land reform and using a community sharing scheme on the land for the benefit of the landless.

49. The administrating pastor plays a critically important role in the success or failure of the church's planning for rural development. The administrator is involved in each step of the process.
50. This requires that the administrating pastor be aware of the basic goals of the community, the availability of renewable resources, and have a responsible knowledge of the process of rural development.
51. Sadly, all too often, the church administrator is out of touch with the needs of the rural community and is unaware of the process of rural development. This leads to confusion and failure in the leadership of the church's rural development ministry.
52. When the pastor is willing to stand with the people of the community, understand their needs and serve, it can be an important contribution to the entire community.
53. The Animating Role. Pastors throughout the world are seen by their communities as leaders. Many times it is the pastor who is respected as a leader by believers as well as non-believers in the community. It is possible for them to become community animators in their natural role as leaders.
54. To "animate" means to give spirit and support, vitality and courage. It means the pastor acts to assist the community to move to action and become alive together.
55. This style of leadership is very different than the style that the church has experienced in the past. The community animator stands in the background, actively helping others to take control over their lives.
56. As we have said before, it is the community which must form the goals and direction of its development if any activity is to succeed. The pastor as community animator can assist the process of community development, but must not dictate it!
57. The pastor who is a community animator helps the congregation and community come to a better understanding of the problems and tasks before them, such as the need for rural industries, farm power and the use of locally available resources.

58. The community animator helps to point to the obstacles that are in the way of the process of agricultural and community development and the self-development of people.
59. Finally, the animator helps the church to establish goals, identify resources and leaders and act on plans for the building of community and food production.
60. For the pastor to become an animator of human communities, it requires a Christ-like spirit of humility, care and love as well as knowledge of the rural development process and the needs and resources of the community.
61. This discussion about the main roles of the pastor is just a beginning, in hopes of encouraging further discussion in churches concerning the role of the pastor in rural development. When we look at the structure of rural development, the tasks of the churches and the process of planning, many paths of response by the pastor become clear. What role can the pastor play to help people provide each element of the circle of rural development and to see that the three parts are joined together?
62. What can the evangelist, church school teacher, administrator, lay preacher and pastor do to assist the church in its tasks in rural development?
63. How can the people doing the pastoral ministry of the church participate in the process of planning for rural community and agricultural development for food production?
64. The implications of rural development ministry for the church are many. There are a number of hard issues to face and difficult questions to answer; if the pastor is to be encouraged to be involved in rural development ministry, what does this say about church support for the pastor and the pastor's family?
65. If a rural church worker receives only minimum support, how will that church worker be encouraged to be committed to rural ministry? If a pastor looks to fellow pastors enjoying large support in city churches, won't this make the urban, large church situation more attractive than the rural ministry?

66. For rural pastors to be trained and encouraged in rural development ministry, the responsibilities of theological education are great. When seminaries stress academic degrees as a means for advancement in the church organization or stress the urban, large church setting as the highest goal for the "successful" minister, how will pastors be encouraged to devote themselves to rural ministry?
67. If the curriculum of a theological college reflects a division between the social and spiritual gospels (as was experienced during the colonial period) how will the colonial style of ministry, in which pastors are concerned mainly with the so-called "spiritual" tasks of the church, be challenged?
68. The seminary can become an important place where Christian leaders are equipped with an understanding of the rural development need and process as well as be nurtured to discover and sharpen their theologies and faith. Then the church can count on leaders willing to struggle with rural people for a growing church and meaningful rural society.
69. The rural development ministry also has implications for the leadership recruitment process of churches. If a position with the church is seen as a way to secure a salary, a higher education or social status, rather than as a response to God's call to the ministry, the church will only be encouraging pastors for large congregations in the cities.
70. The church's recruitment process must encourage rural leaders to become further prepared for rural ministry, not to take them out of the situation where they are most needed.
71. A Summary Statement of the Pastor's Role. The role of the pastor in rural development can be an important one. Basically, the pastor's role is to see what God holds possible for the lives of people and the community and to then boldly proclaim that vision with an entire life of Word, worship and deed.
72. In filmstrip I we saw that desertification is the context of the churches in Rural Development.
73. In filmstrip II we asked and answered the question, "What is Rural Development?"

74. In filmstrip III we explored the tasks of the churches in Rural Development.
75. In filmstrip IV we asked/answered the question, "What are the Essential Steps in Planning for Rural Development?"
76. Here in filmstrip V we have explored the role of the pastor in the rural development ministry of the church.
77. (Credits)
78. (Credits)
79. (Credits)
80. (Credits)

Summary

As evidenced in the filmstrip, "The Role of the Pastor of Rural Development", the basis of pastoral involvement in rural development must be (1) directly correlated to the structure and process of rural development, (2) within the general context of the Church Universal's task of rural development ministry and (3) requires direct participation in each step of the process of planning for rural development. With this in mind the pastoral functions of preaching, teaching, counseling, administration and community leadership take on important dimensions for rural development. A theology calling for ministry within the particular historical context and stressing a christocentric and eschatological stance may also contribute to pastoral involvement in the rural development ministry of the Church.

Chapter IV

RELATION OF FILMSTRIP PROJECT TO THE SOCIOLOGICAL AND THEOLOGICAL BASIS FOR THE ROLE OF THE PASTOR IN RURAL DEVELOPMENT

Purpose of Chapter

The purpose of this chapter is to explicate the relationship between the filmstrips of Chapter III and the theories described as relevant to the role of the pastoral ministry in rural development in Chapter II.

Importance of Chapter

As mentioned previously, the filmstrips contain a great amount of historical, theological and socio-economic material which is difficult to 'digest' in such a form. In order to further reflect upon the role of the pastoral ministry in the rural development ministry of churches in the tropical world a description of the intent of the filmstrip project in relation to the problem addressed is necessary. It is hoped this chapter will further clarify the important role pastors may play in rural development.

Outline of Chapter's Content

The chapter will deal with, (1) the relationship of the thesis to the individual filmstrips, and (2) the implications of such a model for the role of the pastoral ministry.

I. Relationship of Thesis to Filmstrips:

The role of the pastor in rural development must be based, first of all, on a general yet wholistic understanding of the structure and process of rural development. As stressed, only the action born of knowledge will help to overcome the crisis. All too often, churches and their leaders have been led into projects and programs which ignore long-range environmental parameters or the need for structural change in social, political and economic systems or the emergence of a base of infrastructure essential for the success of any project.

Many times the church and pastors have left social service programming entirely in the hands of expatriate personnel. The legacy of western superiority and dependence has often gone unquestioned. Today's rural development ministry must be based on the needs, resources and aspirations of the people who live in the context of rural poverty. This can only be done when pastors understand the process and structure of rural development. Thus the filmstrip, "What is Rural Development?", acts as a foundation for the role of the pastor in rural development ministries.

Secondly, the role of the pastor in rural development must take place within the ministry of the entire Church. On the local and national levels, pastors are not alone in their ministry. Lay people as well as national church leaders and organizations are also involved in and concerned with rural development. International church organizations and western church boards of international ministry are also contributors to the common task of ministry in the context of poverty and environmental stress in rural areas. Thus the general tasks of the

Church Universal must be clarified. God's Church is called to responsible problem understanding, prophetic witness to God's intention for human history and to build leaders and communities for that vision of God's intended world. The local pastor is not alone in these tasks but represents the whole Church when involved in them. The Filmstrip, "What are the Tasks of the Churches in Rural Development?", outlines these tasks.

Thirdly, the role of the pastor in rural development demands a critical participation of the pastor in the planning for rural development ministries. One of the largest and most difficult problems facing the churches today is rural development project and program origination. As stressed, indigenous churches and their leaders have been left unprepared for this responsibility. Planning must incorporate community organization, goal definition, identification of sustainable resources, the establishment of the priority of needs, leadership development and constant evaluation and modification of any rural development plan. Although this is the requirement for rural development ministry for the entire Church, the local pastor can and must play a crucial role in this process of planning. No person is better equipped to do this than the priest, pastor, evangelist or women's worker who is living with the people and ministering to all of their needs. The filmstrip, "What are the Essential Steps in Planning for Rural Development", outlines and details this procedures.

The filmstrip, "The Role of the Pastor in Rural Development",

can only be understood in relation to the prior filmstrips and their intentions.¹

It is important to note that the definition of 'pastor' is not limited to ordained clergy. Throughout the tropical world the pastoral ministry is done by various church leaders, often very few of which are ordained. The term is meant to be inclusive of lay preachers, evangelists, sunday school teachers, youth organizers and all local church leaders.

The problem faced by pastors of churches in the context of the rural poverty and environmental stress of the tropical world has its roots in the history of the colonial mission. Prior to the era of the colonial mission, religious leaders in traditional cultures understood no division between their sacred and secular roles. Rain-makers controlled unique spiritual powers and lead various religious rites directing the community's planting and harvesting. Tribal rulers were entrusted with various sacred roles as well as having responsibilities to structure the use of land, water and other resources. This unity of roles was questioned by the missionary inadvertently.

Throughout the colonial mission, missionary organizations saw their main responsibility to convert the non-believer to the Christian faith. Sectarian communities developed in which new believers were encouraged to live separately and distinctively from their traditions and

¹This would also include the filmstrip, "Desertification: The Context of the Churches in Rural Development" and the "Workbook", of the Freudenberger and Bollwinkel series.

customs. Western values were inadvertently upheld as the mark of the Christian life. The dominant model of ministry was one that supported the growth, separation and cultural distinctiveness of the new church. Indigenous leaders adopted this model and the 'spiritual' ministries of preaching, praying, converting and the 'disciplined' life were stressed. What community service was done was controlled by the western missionary. All participants of the early churches in the colonies assumed the superiority and necessity of western methods of health care, community and agricultural improvement. Local church leaders thus were further isolated from social service involvement due to the lack of knowledge and experience in these western technologies. Structures of dependency, not only for church support and leadership, but also for community service, on the western missionary organization were firmly developed.

This is still a problem today. This legacy of colonialism is present in certain nations to varying degrees. Not only are the sociological structures prevalent, but a sectarian theology distinguishing between social and spiritual gospels still remains.

Recent developments in biblical scholarship and theology have resurrected the importance of the eschatological element in the Christian Gospel. Its implications to the doctrine and enactment of mission are many and important.

Little is known about the historical Jesus. One thing that is known, however, is that Jesus of Nazareth proclaimed the immediate coming of the Kingdom of God. The early Christian community knew that this proclamation was true and that the Kingdom became a reality in

history in the Christ event; in the activity, passion, death and resurrection of Jesus Christ. The early Church saw the values of the Kingdom envisioned in the Old Testament² become a reality in their faith in the risen Lord and their communal life of 'Christ-like-ness'.

A christocentric theology of mission has important meaning today. To renew our commitment and faith to God's intention for history in His proclaimed Kingdom brings hope and expectation. Orienting our lives to the values of the Kingdom and God's faithfulness to His Promise brings direction and meaning in an often chaotic and meaningless world. In terms of mission it calls for a serious consideration of the activities in the life of Jesus as reported in the Gospels as the model of ministry in expectation of the coming Kingdom. The role of the pastor then in rural development ministry can reflect the life of Jesus as the embodiment of hope and faith. The filmstrip offers a general outline of some of the main elements in Jesus' ministry as they may relate to rural development.

It should be noted that the roles of the pastor highlighted in the filmstrip (preacher, teacher, counselor, administrator and village animator) are not meant to be exhaustive or exclusive of other roles. They are the most common and dominant roles of the pastoral ministry throughout the history of the universal Church.³ Their emphasis in the

²Such as the values of justice, peace, equality, the sustenance and maintenance of God's creation and love, note; Isa. 32, Ezek. 34, or Ps. 72, just as a few examples.

³H. Richard Niebuhr and Daniel Williams, The Ministry in Historical Perspectives (New York: Harper & Brother, 1956).

filmstrip recognizes not only their importance to the general ministry of the Church but also the reality that they are the present activities of most pastors throughout the world. Any suggested model of ministry in the rural development activities of the Church must be based on what is presently done, rather than suggesting a strange and foreign model.

Throughout the suggestions of how the main roles of the pastoral ministry might relate to rural development, is the assumption of a new theology which could be described as, 'the whole Gospel for the whole person'. The whole gospel to the whole person does not stress a distinction between the social and spiritual aspects on one's life, rather it is a wholistic application to every aspect of the person's existence. This does not suggest that the spiritual concerns such as faith development, prayer and evangelism should be ignored by rural pastors in the tropical world. Just the opposite. It acknowledges that there is only one Gospel of Jesus Christ. The Gospel must be proclaimed, in word and deed, within the context and history of the lives of the people. Faith development, prayer and evangelism then are done in the context of rural poverty, oppression and environmental danger. God's light and truth are shed not only on our individual hearts and minds but illuminate our political, social and economic life in the community and world as well. The pastor who boldly proclaims this whole Gospel acts in Christ-like spirit as recorded in our scriptures, for God's revelation in Jesus Christ was in the context of history, it was not an abstraction.

The context of history for today's churches in the tropical world is the urgent need for liberation. This is to say the urgent need to re-interperate the bonds of the colonial past, freedom from the

environmental and resource stress infecting the globe and the liberty to fully participate, have access to and control over the means of food and income production. No where is this need for liberation more vivid than in the advancing deserts all over the world.⁴

The process of rural development defines the problem of rural poverty not as an accident of nature or of fate but the consequence of human activity. The humanly created structures of economic, political and social dominance, exploitation and profit are the cause of rural poverty. Ministry in this context demands the liberation of oppressed persons from these structures. A life oriented to the values of the Kingdom of God as revealed in Jesus Christ, sets one opposed to the values of greed, fear and violent power which are the basis of these structures.

Thus mission in the present context of history calls for a ministry of Hope and Liberation. Pastors are called to be 'Christ-like', to preach, teach, counsel, administer and lead communities to life. This ministry reflects the expectation and faith we have in God's promised future. New meaning and purpose empower pastors to minister in the context of history. The one Gospel of God's amazing and mighty works, grace, love and future is to be proclaimed boldly to the hearts and in the lives of all persons.

II. Implications of Pastoral Involvement in Rural Development:

In light of the above historical, social and theological

⁴Freudenberger and Bollwinkel, "Desertification: The Context of the Churches in Rural Development".

statements what shape would rural development ministry take?

The intention of each role of the pastoral ministry for rural development may be generalized as follows:

The Preaching Role: The role of the preacher is to proclaim God's mighty acts in history, His grace and His future in the context of people's lives. This does not mean to 'de-spiritualize' the act of preaching. Rather God's call to discipleship and gift of love in Jesus Christ reaches and affects all aspects of our lives, including the spiritual, political, emotional, economic and social.

The Teaching Role: The role of the pastor as teacher for the rural development ministry of the Church has three main opportunities; (1) the exploration of the biblical vision of God's history, revelation in Jesus Christ and promised future, and its application to rural needs, (2) instruction relevant to "Farmer Knowledge" as mentioned in filmstrip, "What is Rural Development?" and (3) the encouragement and enabling of a new consciousness among the victims of poverty, stressing the awareness of their oppression, its causes, and their inherent worth and dignity as Children of God.

The Counseling Role: The rural pastor has an unique opportunity to minister personally to many people in the Church. Often the problems people face are a result of the inability to cope with rapid social change or the affects of oppressive conditions. The counseling pastor may assist individuals to regain strength and hope by compassionate listening, caring and the enabling of the person to use resources available to positively affect their world.

The Administrative Role: The pastor involved in administrative

positions with the churches of the tropical world has an opportunity to contribute to the planning of the churches' rural development ministry. The pastor is involved in each step of the process. The pastor closely involved with rural people and rural concerns may speak and use authority in light of those concerns.

The Village Animator: Unlike past models of paternalistic and domineering leadership, the pastor in the rural development ministry of the Church may motivate, organize and enable the community to come to their own power, vitality and purpose. The village animator is no dictator of programs and policy. Rather the animator listens, guides, challenges and channels the aspirations of the people into action and reality.

Three issues related to the social implications of the role of the pastor in rural development stand out:

(1) Church support: The imbalance between rural and urban support for pastors and their families encourages urban ministries in the large church setting. This is counter to the need for well trained pastors in the rural areas for the churches' rural development ministry. This also supports the urban bias in international development efforts which results in rural neglect.

(2) Theological Education: Often times theological colleges or seminaries continue the colonial legacies of western superiority and dominance. Seminaries must help train rural leaders. Seminaries must encourage the development of indigenous theology, ethics and biblical understandings. All too often, seminaries in the tropical world attempt to copy their western counterparts to the degree of perpetuating urban and western value bias in the ministry.

(3) Church leadership recruitment: When the position of church leader is seen as an occupation rather than a vocation, the Church suffers. Church organizations must recognize the various social factors which lead people to the ministry. If the ministry is seen mainly as a means to a fixed salary, a status position in the community or a way to gain a western education, new church leaders will be most interested in leaving the rural areas for the urban scene. How may the churches of the tropical world recruit and build rural leaders?

Chapter V

SUMMARY AND CONCLUSION

Summary

The problem addressed by this project is that in spite of the severity of rural poverty in the tropical world and the call for Church response, local pastoral leadership has been, and is presently, untrained for and discouraged from participation in the process of rural development.

The methodology of this project has included library research and field study completed in East Africa, Asia, Southeast Asia and the South Pacific. Interviews, data and material collected during field study periods have been incorporated into the project. Library research was also done in California regarding the topic.

The goal of this project has been to adapt "Rural Development, Food Production and the Churches" by C. Dean Freudenberger, into an audio-visual resource for use by the churches in the tropical world. The resulting filmstrips form four of a five part filmstrip series entitled, "The Churches in Rural Development". The filmstrips of this project are the basis for discussion of the role of the pastoral ministry in rural development.

This project has been based on the following findings:

(1) The roots of the problem statement are found in the history, sociology and theology of the colonial mission.

(2) The contemporary world ecumenical Church is calling for new directions in mission, specifically in the historical context of

rural poverty. The need for indigenous control of and participation in social service mission, such as rural community and agricultural development, is beginning to be heard and supported by the ecumenical Church.

(3) The theologies of Hope and Liberation give important insight to the theology of mission. A christocentric position leads ministry into biblical patterns. A renewal of the eschatological element of Christian doctrine calls for the context of ministry to be in history. Orientation to the eschatological hope embodied in the biblical heritage of the Kingdom of God calls for a ministry of liberation and identification with the oppressed. The values of the Kingdom, such as justice, peace, equality, the sustenance and maintenance of the environment and love, become the values of ministry in the context of rural poverty and environmental stress.

(4) Rural development ministry must be based on the process and structure of rural development, which includes Farmer Justice, Rural Life Support Structures and Farmer Knowledge.

(5) The essential tasks of the Church universal in rural development ministry are problem understanding, prophetic witness and leadership and community building.

(6) The essential steps of planning for rural development ministries are community organization and participation, goals definition, identification of sustainable resources and the priority of needs, leadership development and evaluation/modification.

(7) The main pastoral functions of the ministry may be the avenue of effective rural development ministry. Preaching, teaching

administration, pastoral counseling and community leadership may become the means for major contributions in the rural development ministry of the churches.

Conclusion

There is no doubt in my mind that the local pastoral leadership of the churches in the tropical world have a crucial role to play in the process of rural development. Yet this realization is in sharp contrast with the present reality.

The world has never needed God's message of Hope and Liberation as much as now, especially in the rural areas of the tropical world where one-half of humanity struggles for existence. That message is not a mystical abstraction. Our biblical heritage informs us that God works in history with a special concern for the oppressed, the maintenance of justice, creation and peace. Yet many elements of the churches in the former colonial world cling to a sectarian definition of ministry. Until the churches are willing to seriously understand the problem of rural poverty and the structure and process of rural development little success will be found in their rural ministries.

The pastor can become nothing less than the prophetic catalyst for rural development. The pastor's organizing, enabling and motivating ministry in the rural areas of the tropical world can be the basis of the churches' response. Yet this hope of pastors caught with the vision of what can be possible and of God's intention for history also stands in sharp contrast with the present reality.

There is an urgent need for a redefinition by the churches of

their material support for rural pastors, their education systems for pastoral training and their recruitment process for leadership. We can not assume that pastors are equipped for rural ministry in traditional seminaries throughout the tropical world. I must state that this is also the case in most seminaries in the western world as well. The leaders of the Church Universal are all in need of new skills to deal with the historically unprecedented events surrounding the problem of rural poverty.

It is my hope that this project may make some small contribution to discussion and dialogue on the subject of the role of the pastoral ministry in rural development, for the glory of God and His future.

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APPENDIX

APPENDIX A

QUESTIONS FOR DISCUSSION ON THE ROLE OF THE

PASTOR IN RURAL DEVELOPMENT

- 1) What has been the history of the origin of your church? Who were the first pastors and leaders? What were they like? How did they understand the ministry?
- 2) What is the current situation of rural development ministry in your church? How are pastors involved?
- 3) Does a theology of the "Whole Gospel for the whole person" mean anything to you? How might it be applied to your situation?
- 4) What does preaching have to do with the completion and maintenance of the circle of rural development, the tasks of the churches or the planning of rural development ministries by your church?
- 5) Does your teaching involve God's vision of Hope and Liberation as recorded in the Bible? Does it teach farmers and other rural people anything that they can practically use in their lives? Does your teaching help people to understand their own situations and gain self-respect?
- 6) Are you involved in pastoral counseling those affected by rural poverty? How might you refer those people to opportunities in which they may solve their own problems?
- 7) Do the administrators of your church care about problems of rural development? How might they assist in a more creative way?
- 8) Do those pastors involved in rural development ministries do so for their own glory or for the betterment of the community? How might pastors assist communities to "come alive"?
- 9) What are the implications of the role of the pastor in rural development, in terms of support, education and recruitment? How might rural leaders be encouraged, trained and developed?
- 10) What do you see as the role of the pastor in rural development?